may be allured upwards in holy affection, and onward in practical godliness.

Not only so, but in order to gain the heart there must be a free, a full, and instant forgiveness. It must be free; for it cannot be purchased. It must be full; for if anything were left unforgiven, the conscience would still grumble, and the soul, so far, would be in a state of enmity and rebellion. It must be instant; otherwise the mind, still without peace, could not begin to cherish confidence and affection. Nothing short of this will allay its agitated waves, and allow the image of God, who is love, to be reflected on the bosom.

Besides this instinctive aversion which it excites towards God, an evil conscience is ever, it may be unconsciously, a source of irritation. We say, Peace, peace, when there is no peace. How can there be peace, when the soul is not at peace with its Maker ? And when the soul is not at peace with God, it cannot be at peace with itself. When conscience, as the regulator, has lost its control, all the other principles of the human mind are in disorder, and are moving with appalling rapidity, and each in succession disturbing the soul, and all adding to the tumult. Instead of love, peace, and trust, there will be instincts, lusts, and passions, under no restraint except that which is laid upon them by their jostling against one another. When the winds of heaven cease, the waves of the ocean gradually rock themselves to rest; and when the conscience, acting on behalf of God, ceases to lash the soul, there is a preparation made for all the thoughts and feelings gradually composing themselves into calmness and repose.

(2.) Let us mark how, contemporaneously with the pacifying of the conscience, there is presented an object fitted to win the affections, now at liberty to flow towards it. The Saviour, who delivers us from the condemnation of sin, presents himself in all

his loveliness in order to gain our hearts.

" WHOM HAVING NOT SEEN, YE LOVE." Some, we are aware, would doubt of the possibility of our loving an object which we have not seen, and would represent the affection of the believer to his unseen Eedeemer as visionary in the extreme. But in doing so, they shut their eyes to a property of our nature which is every day in exercise—truly, there are persons who do the greatest dishonour to human nature, while they pretend to exalt